





A
SHORT TREATISE
OF DEATH IN SIXE
CHAPTERS.

Together with the ænigmatick de-
scription of old age and death
written Ecclesiastes 12 Chap.
expounded and paraphrased in
English Metre.

Written by Mr. WILLIAM MORRAY
Minister of GODS Word.

PSAL. 90. 12.
LORD teach us so number our dayes.



Vive memor lethi, fugit hora.

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TO THE RIGHT

HONORABLE AND

WORTHIE EADY,

OF DAME H. IN. SIX.

AGNES MORRAY,

MISTRESSE OF

After that I had received some
woundes into the house of my
friends, I continued much more
lambeth, which brought them to great
sickness and weakness, that I received
in my life the sentence of death: in the
which estate you I may easily consider,
that such a man as I, both should and
would have deep meditation of death,
and so indeed I had, being resolved to die
at that time, yet as the goodness of
GOD to continue my life, which hath con-
tinued since that time, I have been
or more; therefore I thought it was good
for me to make better preparation against
the next assault of that enemy, which is
all

TO THE RIGHT
HONORABLE AND
WORTHIE LADY,
DAME
AGNES MORRAY,
MISTRESSE OF
STORMONTH.

MADAME,

After that I had receaved some
woundes in the house of my
friends, I contracted much me-
lancholy, which brought upon me so great
sicknesse and weaknesse, that I receaved
in my selfe the sentence of death: In the
which estate your L. may easily consider,
that such a man as I, both should and
would haue deepe meditation of death,
and soindeede I had, being resolved to die
at that tyme: yet it was the goodwill of
GOD to continue my life, which hath con-
tinued since that tyme, some sixe yeares
or more; therefore I thought it was good
for me to make better preparation against
the next assault of that enemy, which to
all

Zach. 13. 6

2 Cor. 1. 9

The Epistle

1 Cor. 15. 26

all true Christians, (as witnesseth the A-
postle) is the last enemy: and so I set
my selfe to recognosce both my terrors
and consolations, in that first conflict, for
remedie against the one, and confirmation
of the other. I read in Scripture, in good
Christian mens works, and in Heathen
writers, so much as could come to my hand
concerning death; and gathered the same
together as I thought meete for my purpose
mixing them in this treatise, as you may
see: The truth is, my first intention in
writing, was only to revise the same for
mine owne use: but after that I did let
some of mine acquaintance see it, men lear-
ned and fearing GOD, who told me, I did
not well to obscure it, seeing it might doe
good to others, I gave way to their coun-
sell, and remembered the common axiome,
Bonum quo communius eo melius. The
naturall gift that I haue of utterance, be-
ing more Laconick than Atticke, I haue
used in writing heereof: yea, the short-
nesse not only of sentences; but of purpose
also I purposely affectate in treating of
this subject Death, yet labouring to bee
plaine: for I thinke, if either information,
or

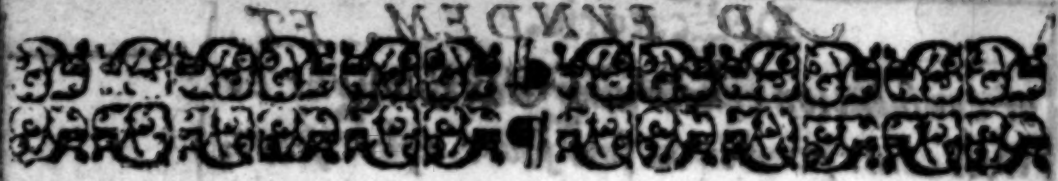
Dedicatorie.

of consolation concerning death might be
well contrived in as few short aphorismes,
as there be letters in an A, B, C, so were
the better both for the mynde and memory
of the patient in that agonie.

Now the reasons wherefore I have de-
dicated this little treatise to your L. are:
first, because I have this honour to be your
L. kinsman, and of your surname; se-
condly, because for honour, vertue, viz.
Pietie, charitie, sobrietie, I esteeme more
of your L. than any one of my kinsfolk and
surname. Thirdly, because your L. is
not ashamed to professe, I was the man
who first taught you the rudiments of re-
ligion, to make you think of the way how
to live well. Now I pray GOD that the
reading, and meditation of this treatise
may be a meane to helpe your L. to die
well; I thinke it needlesse to put a lon-
ger Epistle before so little a Booke, least
the head should bee bigger than the bo-
die, and so the birth monstrous. So I rest,

Your H. Cousine to serve
you in the LORD.

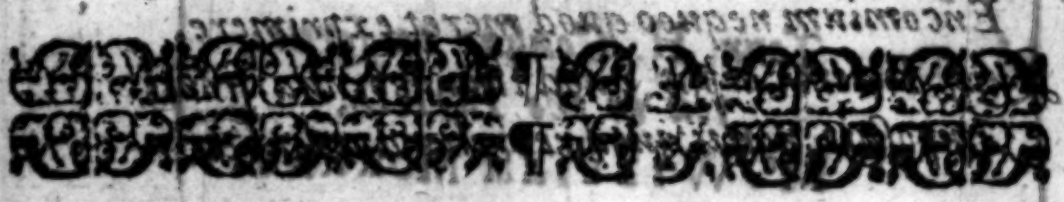
M^r. WILLIAM MORRAY.



AD CVLIELMVM MORAVIVM
VERBI DIVINI APUD CARA-
LIENSES PRÆCONEM.
APPRIME ILLVSTREM.

BIS denos cum laude gregem, & sex insuper annos
Pavisti, illustris præco, liquore sacro.
Optima vivisti celebris sic tempora vite.
Iudicio ambiguum major an ingenio.
Nescio quis meror pullum statione gravisq;
Invasit morbus, deinque diu.
Hinc excita tibi prodit meditatio mortis.
Seria, post cineres non peritura tuas.
Sic languor, morbiq; graves producere fructus.
Hos valeant; quales ederet ergo salus.

ROB. CRATORDUS,
alias
Lunum.



AD EYNDDEM, ET
LECTOREM,

HIC liber est cultus labor utilis optimus Author,
Sancta verecundo verba lepore refert.

Perlege, & invenies quæ tu sis morte beatæ,

Morte docet vitam vivere, morte viam.

Si cupias mortis sanctæ simulachra tenere,

Quæ Domino placeant, collige monstrat iter.

Ut legi, obstupui, perpendens singula mente.

Inveni, Ambrosio rore & odore fragrant.

Et cellas inopum, turres regumq; superbas

Pallida mors pulsât, limina nulla timet.

Ast hæc morte potes, non mortis vincula timere

Si bene, si sanctæ singula corde premas.

Undas majoris sonant, stygis atq; perennis

Tu fluctus spernes, cum legis hunc Moravum.

Hæc paucis docuit, videntur singula, dices

Stigmata quam sancto, condere mente vasa.

Macte diæ felix, qui vitæ limina lastras,

Per mortis varios, per vada pura gradus.

Vade liber Moravi, præconia funde per orbem

Laudis, quæ scripsit dicere ne pudeat.

Buccina si Buchanani esset, si vena Maronis,

Encomium nequeo quod meret exprimere.

Quæ, si tantæ carpsit, quod tauri cornua frangit.

Imposuit, non is quod reprehendat habet.

DAVID MAXUELLINS.



The contents of this treatise.

CHAP. I.

Of the meditation of death.

Chap. 2. *What death is, and of the causes of naturall death.*

Chap. 3. *Of the feare of death.*

Chap. 4. *Remedies and comforts against the feare of naturall death.*

Chap. 5. *Remedies and comforts against the feare of death, which proceedeth from ignorance, infidelitie, or despaire.*

Chap. 6. *Of the desire of death, and how we may die both peaceably and well.*





A SHORT TREA- TISE OF DEATH.

The first Chapter,

Of the meditation of death.

THE oft meditation of death is both necessarie, and profitable to make vs live well, and die well: First, because there is nothing more sure than that we must once die: and it is most uncertaine, how, when, or where we shall die. An Auncient sayeth well,

A

Nemo

Seneca in
Traged.

*Nemo tam divos habuit faventis,
Crastinum ut possit sibi polliceri.*

That is to say,

*The Gods to none such favour give,
They promise may the morne to live.*

Therefore wee should meditate often of
death, alwayes preparing vs for it; ac-
cording to the counsell of the Poet;

*Inter spem, curamq, timores inter & iras,
Omne crede diem tibi diluxisse supremum.*

That is to say.

*Amidst thy hope, thy care, thy
feare, thy wrath,*

*Thinke everie day thy last,
looke for thy death;*

Qui non vult hodie, cras minus aptus erit,

That is, *This day who is not readie,
the morne shall lesse bee.*

Horat.
Epist. 1.

Ovid.

In actions which are both of diffi-
cultie and weight, we draw to perfe-
ction by often vse. It is an hard mat-
ter to die either willingly or well: the
errors whereof may turne vs to the tor-
ments of hels fire, for that which com-
meth last is everlasting. Wee ought
therefore both tymelie and diligently
to search the step of the dark and sto-
nie

the way of death, that by often meditation of death, dying often, we may in end die both easily and well.

Cicero sayeth, that the whole life of wise men is the meditation of death. And it is recorded of the *Macedonian* King, that he commanded his Page once everie day to come, and say to him, *Remember thou art mortall*. That holy man *Hieronimus* had alwayes in his studie besides him a dead mans skull, and running glasse, to keepe him in mynd of shortnesse of his life, and certaintie of his death.

Secondly: the often meditation of death is necessarie and profitable, to make vs live and die well, because it is a strong bitte and bridle against sinne. Remember thy death, (sayeth *Ierome*) and thou shall not sinne: and God speaking by *Moses* of his people *Israell*, sayeth, *O that they were wise, then would they understand this, they would consider their latter end*: and *IEREMIE*, *Her filthinesse is in her skirts she remembered not her last end*: and *SALOMON* (scorning the folly of youth) sayeth: *Rejoyce O young man*

Somnium
Scip.

Deuter
32. 29

Lament.
1. 9.

Eccles. 11. 9

in thy youth, and let thy heart cheare thee
in the dayes of thine youth, and walke in
the wayes of thine heart; and in the sight of
thine eyes: then he addeth, (as water to
their wyne) but know thou, that for all
these things GOD will bring thee to
judgement.

Thirdly: often meditation of death
causeth vs to contemne this short vaine
life, wherein *all is vanitie and vexation
of Spirit*, which is like to a dreame, a
shaddow, a vapour: like to the way of a
ship in the sea, or like to an arrow shot
foorth of a bow, which both, when they
are past, their trace is no more seene: and
man in this life is like the flower of the
field, which for a tyme is greene, but
afterwards withereth and falleth downe:
so I may say with one,

*Vita quid est hominum, nisi vallis
plena malorum.*

*Principio, medio, fine
dolenda suo.*

That is to say,
*What is mans life? a valley full of ill,
Beginning, mids, and end lamenting still.*
And with an other,

What

*What if a day, or a month, or a yeare,
Crown thy delights with a thousand
wished contentings?*

*Can not the chaunce of a night, or an houre
Crosse thy delights with as ma-
ny sad tormentings?*

Finally: this often meditation of death
prepareth vs for it, and armeth vs against
it, so that it commeth not to vs vnawares,
as a thiefe in the night: but wee looke
for it, wee watch and pray for strength
and comfort in the houre of it; and when
it commeth, will say with old *Simeon*,
Now LORD thou lettest thy servant de-
part in peace: and also with *David* and
CHRIST, In thy hands O LORD I com-
mend my Spirit; and with the first
Christian Martyre *Stephen*, LORD Ie-
sus receaue my Spirit.

Essex la-
ment.

The second Chapter.

*What death is, and of the cau-
ses of naturall death.*

IN holy Scripture death is taken in
diverse senses: as first, and most pro-
perly for the dissolution of soule and bo-
dy.

dy. Secondly: for the separation of soule from God his grace and favour. Thirdly, for the separation both of bodie and soule from God his grace, and glorie eternallie.

Rom. 5.12

Death then beeing taken into the first sence, is commoun to all mankynd, since the fall of *Adam* and *Eva*, our first Parents, as witnesseth the Apostle, saying, *As by one man, sinne entered in the world, and by sinne death; and so death went over all men, for all men haue sinned.*

Ephes. 2. 1

In the second sence, death since the fall of our first Parents is also common to all mankind, vntill they be quickned againe by the Spirit of regeneration: as testifieth this same Apostle, saying, *And you hath he quickned, who were dead in sinnes and trespasses.*

Revel 20.6

In the third sence: Death is only proper to the Reprobate: and it is called in holy Scripture *the second death*, as posterior to the first, which wee call naturall death, from this death, there is a promise of God, that all such shall bee delivered, *who are partakers of the first resur-*

resurrection, that is, of true faith and repentance.

Now in order of time, death in sinne is first, that is to say, the separation of soule and body from God his grace and favour: Naturall death which is the separation of soule and body is next; Everlasting death which is the separation of both soule and body from the grace and glory of God for ever, last. The first sort of death is verie fearefull. (but the feare of it apprehended by few) because it floweth from the wrath of God, and is a death in sinne, a spirituall death: yet it is not desperate, for *Christ died for vs, and rose againe to justifie and sanctifie vs*: And God for his sake freely forgives our sinne, who beleue in his Sonne: his Spirit is given vs with his word and Sacraments, to regenerate and quicken, and at last to *perfectly sanctifie vs*.

Rom. 4. 25

2 Cor.
3. 18

The second sort of death is also fearefull, because in the owne nature of it, it is the punishment of sinne; Also because in this dissolution of soule and body, that haue bene straitly and long joyned together,

gether, and acquaint one with other, as two neare and deare friends, they are loath to sunder: So nature abhorreth and feareth this very naturall death: but faith and grace overcommeth this horror and feare, and maketh the true Christians to triumph over death. As witnesseth the Apostle, when hee said, *O wretched man that I am, who shall deliver mee from this body of death! I thanke GOD through Iesus Christ:* And in an other place, *O death where is thy sting? The sting of death is sinne, and the strength of sinne is the Law:* But ihanks bee to GOD, who giveth vs the victorie, through our LORD IESVS CHRIST.

The third sort of death is most terrible, because from it there is no redemption, nor delyverie, if once wee bee plunged therein: It is therefore called the second death, the wrath to come, everlasting fire, everlasting paine, everlasting destruction, from the which, both living and dying wee should labour, and pray to bee delivered, seeing wee are warned to *flie from the wrath to come:* And IESUS CHRIST hath delivered all true

Rom. 7

24. 25

1 Cor. 15

55. 56. 57

Math. 37

true Christians from thence.

This much of the diverse sorts of death, whereof the holy Scripture maketh mention.

1 Thess.
1. 10

Now I minde chiefly to speake of naturall death, which I define: The dissolution of soule and body; The causes thereof are these following: First, the efficient cause of death is sinne; for if man and woman had not sinned, they should not haue died: Thus God did signifie to our first Parents, by the tree of life, and the tree of the knowledge of good and evill, which grew in the midst of the Garden in *Eden*.

The first was to them a Sacrament or signe, that so long as they continued in Gods obedience they should liue happily: The second was to them a Sacrament or signe, that so soone as they should transgresse Gods commandement they should die: This is evident of Gods owne words to them, which contained a command or permission, when hee said: *Of every tree in the Garden you shall freely eate*: and an inhibition with a threatning, when hee said,

Genes. 2
16. 17

But

But of the tree of the knowledge of good and evill, thou shalt not eate of it: for in the day thou eatest thereof, dying, thou shalt die; Also the holy Apostle affirmeth,

Rom. 5. 12

sinne to bee the efficient cause of death, even that which provoked God to punish mankynd with death.

Materiall cause death hath none, neither properly formall: As no privation hath either matter or forme, as darknesse is the privation, or absence of light, sickness the privation or absence of health; so death is the privation or absence of lyfe from the bodie,

The finall causes of death are chiefly two: The first is, the manifestation of Gods justice and trueth: His justice in punishing sinne; His trueth in executing his owne threatning. In the day thou eatest thereof, (to wit of the forbidden tree) dying, thou shalt die: Now albeit this death in the same day, when they eate of the fruite of the forbidden tree, was not consummat: yet that same very day it sealed vpon them: Therefore *Seneca* sayeth truely, Wee part this same verie day of our life with death: As the
last

Epist. 24

last drop spoiles not the running Glasle,
but that also which runne before; so our
last houre, wherein wee cease to liue,
maketh not death alone, but perfiteth it
alone.

The other finall cause of death was to
humble man and woman, whose first
principall sinne was pryde: therefore
G O D told them after they had waxed
proude, and rebellious: *Dust thou art* Genes. 3. 19
and unto dust shalt thou retorne; The con-
sideration heereof made *Abraham*,
humble, when hee said, *Shall dust and* Gen 18 27
ashes speake to my LORD? And *Iob*
when hee said, *I haue said to corruption* Job. 17. 14
thou art my father.

The consideration of death, and of the
causes thereof, should teach vs, first, not
to marvaile that death is fearefull to all
flesh, it being the separation of the soule
from the bodie: This made our LORD
I E S U S C H R I S T naturally to feare death,
yet without sinne, when he prayed: *Fa-*
ther let this cuppe depart from mee; But to
vs death is the most fearefull, because in
the owne nature of it, it is the just pu-
nishment of sinne, as testifieth the A-
postle

Rom. 6.23

Psal. 39

Vide Cal-
vini vitam.

Eccles. 12.1

postle, saying, *The wages of sinne is death.*

Secondly, This consideration of death, and of the causes thereof, should teach vs, not to murmur or grudge against God, when our last houre commeth, but meditate vpon Gods justice and trueth foresaid. And say with David, *I was silent because thou did it,* which words that godly man Mr. Calvin had alwayes in his mouth, in the extreame paines of sicknesse and death.

Thirdly: this consideration of death, and of the causes thereof, should teach vs to abhorre pride, and to bee humble, following the example of *Abraham, Job, David, Hezekiah;* and other holy men of GOD.

Fourthly: this consideration of death and the causes thereof should teach vs to follow the counsell of Salomon, *Remember now thy Creator in the dayes of thy youth, whiles the evill dayes come not, nor the yeares approach, wherein thou shall say, I haue no pleasure in them:* that is, before sicknesse, old age, and death come vpon vs, as afterwards hee expoundeth.

of

*The third Chapter.**Of the feare of death.*

THere is a twofold feare of death, wherevnto wee are subject: one naturall, when wee abhorre the separation of the soule from the body: and this feare of death may bee without sinne: for our LORD IESUS CHRIST, who knew no sinne, was subject therevnto, when hee prayed sundrie tymes, and said, *Father let this cuppe depart from mee:* and hee prayed to him who was able to saue him from death, and was heard in that which he feared, as the Apostle testifieth. Also when wee feare it, as it is the punishment of sinne, that feare is good, that we may repent, hope for mercie, and be comforted. This feare of death was in *Paul*, when he said, *O miserable man that I am! Who shall delyver mee from this body of death?* Against which immediatly hee was comforted, by meditation of GOD's mercie in CHRIST: and said, *I thanke GOD through IESVS CHRIST*

heb: 5. 7.

rom. 7

CHRIST our LORD, &c.

psal. 6. 5

psal. 30. 9

Isa. 38. 11

We may also lawfully feare death, because thereby we are deprived of comfort, in Church, or Common-wealth, which, living, we our selfe had, or did communicate to others. Thus did *David* feare death, when he said, *In death there is no remembrance of thee O Lord! in the grane who shall give thee thanks?* And in an other place, *What profite is there in my blood, when I goe downe to the pit? Shall the dust praise thee O LORD? Shall it declare thy trueth?* This same feare of death was in *Hezekiah*, when hee said, *I shall not see the LORD, even the LORD in the land of the living. I shall behold man no more with the inhabitants of the world: and this much of the lawfull feare of death.*

There is an other kynd of feare of death, which is unlawfull and sinfull, and therefore to be corrected. striven against, and resisted: this feare of death proceedeth of ignorance, infidelitie, or of despaire.

Ignorance: when a man thinking vpon death, knoweth not what shall become:

come of his soule, departing from his bodi.

This feare of death was in *Adrian* the Empreour, who a little before his death spake these verses,

Animula, vagula, blandula,

Hospes, comesq; corporis:

Qua nunc abibis in loca?

Pallidula, rigida, nudula,

Nec ut soles dabis jocos.

That is to say,

Little, vaging, mertie soule;

Body's companion, and guest:

Now to what places shalt thou goe?

Pale, alrish, naked, in this hast;

Neither shall any more,

Make sports as before.

The feare of death which commeth of infidelitie, is, when a man thinking vpon death, or dying; belieues not in GOD through *IESUS CHRIST*, for remission of his sinnes, and deliverance from the second death which is Hell: To this feare the children of GOD may bee, and haue beene subject; yet it is an vnlawfull, and sinfull feare, and commeth by *Sathan* his tentation, the conscience

of

Psal. 22. 1

Isaiah 38

12. 13

Hebr. 2

14. 15

of sinne, and weaknesse of faith: This feare was in *David*, when hee cryed out *My GOD! my GOD! why hast thou forsaken mee?* And in *Hezekiah*, when he said, *From day even to night will thou make an end of mee, &c.*

To this feare all those are subject who know there is a God, a Heaven, a Hell, ever while they get the saving knowledge of *CHRIST*, and believe in him, that hee died for them, and rose againe to deliver them from the bondage of *Sathan*, sinne, and death: As testifieth the Apostle, saying, (*CHRIST*) *Hee also tooke part of the same, (flesh and blood) that through death he might destroy him, that had the power of death, that is the Devill: And deliver them who through feare of death were all their lifetime subject to bondage.*

The feare of death that commeth of desperation, of all sorts of feare of death is worst, for there is no remedie against it, if it bee totall: And finall: yea, it is a haynous sinne, for it denyeth both Gods power and mercie to saue a sinner, and the trueth of his promises thereaunt: And

And it is a foolish feare for oft times men and women, giving place to this feare, for feare of death and Hell, precipitate themselfe in both, as the examples of *Saul, Achitophel, Judas*, and many others proue.

The fourth Chapter.

Remedies and comforts against the feare of naturall death.

Albeit (as I haue said in the former chapter) there bee a sort of feare of death, which may bee without sinne, yet there is no sort of feare of death without paine and trouble to the patient, as witnesseth the Apostle *Iohn*, saying indefinitely or generally of feare, *feare hath torment*: Therefore consolations and remedies are to bee sought against all sorts of feare of death.

1 Iohn 4. 18

Consolations and remedies against that feare of death, which I called naturall, wherevnto all mankynd haue beene, or shall be subject, (*CHRIST IESUS* our *LOAD* not excepted) are these following.

B

The

Psal. 23. 4

Luke 2
29. 30Luke 22
42

Heb. 5 7

The first and most soveraine remedie against the naturall feare of death, is to haue faith and confidence in GODS loue mercie and trueth, according to his promises. Thus did *David* comfort himselfe against this sort of feare of death, when hee said, *Though I should walke through the valey of the shadow of death, I will feare no euill: for thou art with mee: thy rode and thy staffe, they comfort mee.* So did *Simeon* comfort himselfe, when hee said, *LORD, now lettest thou thy servant depart in peace, according to thy word: For mine eyes haue seene thy salvation.* So did *CHRIST IESUS* our *LORD*, when hee said, *Not my Will but thy will be done: And Father in thy hands I commend my spirit:* which prayers of his the Apostle expoundeth thus: *In the dayes of his flesh he offered vp prayers and supplications, With strong crying & teares vnto him, that was able to saue him from death, and was also heard in that which hee feared.*

The second comfort and remedie against the feare of death naturall, is to meditate: First, That the day of death is better

better nor the day of birth, as *Salomon* sayeth, *For by death sinne is abolished, and after it wee shall sinne no more.* But by birth wee enter into a sinfull life: and by death the body is freed from all sense of miserie, and is no more an instrument active or passive of sinne: but by birth our bodies are subject to the sense of many miseries; and *the members thereof made weapons of unrighteousnesse to serue sin.* By death our soule entereth vnto an happy and eternall life: by birth it entereth vnto a miserable and mortall life; therefore death not only is not to be feared by a Christian, but in some respects is rather to be wished, and hoped for with joy; for by death wee goe out of this pilgrimage home to our father in Heaven; from banishment vnto a Kingdome, from prison to a palace, from darknesse to light; from death to life, from dangers vnto securitie, from labour to rest, from all manner of miserie to everlasting felicitie.

Next: we should meditate, that it is as great folly to feare death, as to feare old age: for as old age followeth after

Eccles. 7. 10

Rom. 6. 13

youth, to death followeth after old age, and the failed tabernacle of the bodie falleth: therefore, as they who dwell in ruinous houses, studie not so much vpon the falling of the house, as how with diligence to get out; so we should be alwayes readie to die, and not stand amazed with the feare of death.

If therefore we will feare death, wee must ever feare it, for there is nothing more certaine than that once wee shall die: and nothing more vncertaine than how, where, or when we shall die: so it is a great folly to vs, to hold our selues in the continuall torment of the feare of death: Things doubtfull are to be feared, but things certaine (as death) to bee expected.

Thirdly: we should meditate, that our life is like vnto a ship in voyage by sea, wherein when wee haue outtailed our bairne-age, our youth, our old yeares, and the best yeares of old age, then the common end of all flesh beginneth to kyth, which is death: we take it to bee a rock to make shipwrack vpon, wee are deceaved, it is not so, but a most quyet

quyet port, harborough, or haven, therefore he that dyeth soonest, hath no more cause to complaine, then he who hath soone plyed his voyage; yea, he should rejoyce, for *hee dyeth young whom God loveth*, sayeth *Meander*; and the Prophet sayeth, *None consider that righteous men are taken away from the evill to come.*

57.

Fourthly: wee should meditate, that the day of death is the birth day of eternall life. In our first birth, our mother with great paine and preasing, put vs forth to this life, and wee did cry and weepe; no mervaile then, though in this second birth of death, we have griete and paine, but feare we neede not, more than wee did at our first birth.

Fifthly: we should meditate, that death is commoun to all: It is appointed to all once to die: and the Poet sayeth,

Heb. 9, 2

*Pallida mors equo pulsat pede
'Pauperum tabernas, regumq; turres.*

That is to say.

*With equall foote, death knocks at doores
Of poore mens shoppes, and Princes towres.*

Why then should wee grudge, when death comes to our doore? Why should
wee

Iob 5. 26

De senect.

In epist.

wee seeke a priuiledge to our selues that is granted to none? Nay rather wee should consider, that death after old age is the gathering of ripe fruite falling, or ripe corne, vnto the barne first, and then to the ginnall of God: I goe out of this life as out of an Inne, (saith *Cicero*) not as out of my house, for it was given me to abide in, not to dwell in. By death our soule goeth out of prison to liberty, sayeth *Seneca*, and whatsoever we leaue behind vs after death, is as the Pilgrims baggage, left behind him when hee hasteneth home.

Iob. 19. 26

Hcb. 11

Finally, Wee should meditate vpon the resurrection of our bodies: So did *Iob* comfort himselfe against the feare of death, when hee said, *Though after my skinne wormes destroy this body, yet shall I see GOD in my flesh.* And the Martyres were tormented, and would not bee delivered from death, that they might obtaine a better resurrection.

2 Cor. 15. 55

Then shall wee sing that song of triumph, *O death! Where is thy sting? O graue! Where is thy victorie?* *Seneca* also comforteth vs against the feare of death, by this same argument taken from the

the resurrection, saying, The day shall come againe, which shall repone vs in light: and the Apostle Paul saying *IE SVS CHRIST shall change our vile bodies, that it may b:e fashioned lyke vnto his glorious bodie.*

Philip. 3

The fifth Chapter.

*Remedies and comforts against
the feare of death, proceed-
ing from ignorance, in-
fidelity, or despaire.*

Adrian the Emperour (of whom I spake in the second Chapter) was affrayed of death, because he knew not what should become of his soule after death. *Clement* the seventh of that name, when hee was dying, said, Hee should shortly try that which all his lyfetime he doubted off, whether there were any life after this: doubtlesse this doubting was joyned with feare, proceeding from ignorance, if not from worse. *Salomon* spea-

In speculo
Pontific.

Eccles. 3. 21

speaking in the person of the Atheist, according to the judgement of a naturall man, said, *Who hath marked the Spirit of man, which hath ascended up, and the Spirit of the beast, which hath descended beneath the earth:* And a little before hee sayeth, *As the one dyeth, so dyeth the other.*

This ignorance in a man dying, must bee joyned with feare: the remedies of this feare, is the certaine perswasion of that which is revealed to vs in holy Scripture: namely, that the soule of man is immortall and eternall, and that the soules of good men goe to Heaven, that is so: namely, first that the soule is immortall, these holy places of Scripture testifie: *Genes. 1. 27.* So God created man in his owne image, in the image of God created he him, which words put a difference betweene mankynd, and all living creatures mentioned, created before, as more excellent than they, because of this immortall soule in their comelie bodyes, which even the Ethnick Poet acknowledgeth, when that hee sayeth,

Sanctius

*Sanctius his animal mentisq; ca-
paciùs alta*

*Deerat adhuc, & quod domina-
ri incetera posset,*

That is to say,

*A creature living more holy
than the rest,*

*More capable also of a high-
er mynd,*

*Was wanting yet, even one to
rule the rest.*

And againe hee sayeth,

*Pronaque cum spectent animan-
tia cetera terram,*

*Os homini sublime dedit, Cælumq; tueri,
Iussit, & erectos ad sidera tollere vultus.*

That is to say.

*While other living hang downe their
head to dust,*

*To man hee gaue high countenance,
and said;*

*Looke vp to Heaven, where once abide
thou must,*

*Behold the Starres above, which I
haue made.*

And God said to Abraham, Thou
shalt goe to thy fathers in peace: that is to
say,

Gen. 15. 15

say, Thy Spirit shall goe to the company of the Spirits of the faithfull, thy forbears, when it departs from thy body by death. In that same booke it is said after, And
 Gen. 25. 8 *Abraham gaue up the ghost, and died and was gathered to his people,* this must bee vnderstood of his soule, for his body was not buried among his forbears, but in the buriall place, which he bought in the land of Canaan; and so this speach in holy Scripture, spoken of godly men, that when they died, they were gathered to their fathers is to be vnderstood. David sayeth, *Thou wilt not leaue my soule in the*
 Psal. 16. 10 *grane:* And in an other place: *Gather not*
 Psal. 26. 9 *my soule with sinners;* And in an other
 Psal. 31. 5 *place, Into thy hands I commit my spirit:*
 Psal. 49. 15 *And in an other: GOD will redeeme my soule from the power of the grane, for hee shall receiue mee.*

Salomon speaking of death, sayeth,
 Eccles 12. 7 *Then shall the dust returne to the earth as it was, and the spirit shall returne to God*
 Mat. 10. 28 *who gaue it, CHRIST sayeth, Feare not them who kill the bodie, but are not able to kill the soule: And in an other place, citing this place of Scripture, I am*
 the

the God of Abraham, of Isaac, and of Jacob: subjoyneth these words, *GOD is not the God of the dead, but of the living*: which words import, that although the bodies of these Patriarchs were dead, & buried, yet their soules were living: And it is said *Lazarus* soule when hee dyed, was caried by Angels to *Abrahams* bosome: And *CHRIST* said to the penitent Thiefe, crucified with him: *Today thou shalt bee with mee in Paradise*: And a little after, hee Himselfe dying, said, *Father into thy hands I commend my Spirit*. *Stephen* dying said, *LORD IESVS receive my spirit*: And *Paul* said, *I desire to bee dissolved and bee with CHRIST*: And it is said, *Yee are come to the spirits of just men and perfect*, these Scriptures and others, proue the soules of men and women to bee immortall.

The immortalitie of the soule verie Ethnicks did acknowledge, with *Balaam*, when hee said, *Let my soule die the death of the righteous, and my latter end bee as his*. *Socrates* being condemned to die, before his death disputed much and well of the immortalitie of the soule, among

Math. 22.

32

Luke. 16

Luke. 23

33

Aa 3. 59

Philip. 1. 23

Heb. 12. 33

Numb. 23

10.

Vita Socra.

Cicero
Tusculan.
quest. lib. 1

Plut. in vi-
ta Catonis

Epist. 103

mongst his speeches, this was one to his friends; My children God will care for, who gaue them to me; when I shall goe hence, I shall finde friends before mee, like vnto you, or better. When *Crito* his friend asked him after hee had drunk his poison, if hee desired to bee buried. Hee answered, Alas what labour haue I lost; that could not persuade *Crito* that I shall flee away from hence all whole. *Plato* wrote a booke of the immortality of the soule, And hee believed, that after this world ended mens soules should returne to their owne bodies. The Stoickes said, this should bee after the consummation of the world by fire. *Cleombrotus* when he had read over *Plato* his booke of the immortallitie of the soule, precipitated himselfe into the sea, being filled with the desire of that better life after this, which *Plato* described. *Cato* being resolved to slay himselfe, read all the day & night before that same booke of *Plato*. *Seneca* in one of his Epistles, hath many notable speeches concerning the immortallitie of the soule: amongst the which the seare; I shall leaue the body

dy where I found it, I shall deliver my
selfe to G O D. A great and generous
thing to the soule of man, it can suffer no
bounds to bee prescribed to it, but with
G O D. When *Socrates* had drunke the
poyson forced vpon him, and had de-
livered his garment to his seruant, as
readie to die, jesting with cry to his
friend said: I pray thee remember to
sacrifice a cocke to *Asculapius*; which
was then vsuall when a man had drunke
a wholesome drinke; thereby there was
in him no feare of death.

Christians then should bee ashamed
to feare death through ignorance, What
shall become of the soule after death? se-
ing death is inevitable: the feare of it
argues want of fortitude. And this much
of the feare of death, which proceeds of
ignorance,

Now follow remedies and comforts
against the feare of death, which pro-
ceede from infidelitie or despaire: Let
such as feare death, through infidelitie
or despaire, imitate the counsell follow-
ing: Acknowledge all good, helpe, com-
fort to come from G O D: Repent, and be
sorie

Pro 28. 19

Psal. 32. 5

Isa. 28. 17

Luke. 18

James. 5

Philip. 3. 10

Isa. 25. 8

John. 11. 11

John 17. 3

Act. 4. 12

torie for all thy sinnes in generall, and for everie one in particulare, as thou canst remember them, confesse them to GOD, and forsake them, then shall thou find mercie. Bee oft and earnest in prayer to GOD for mercie and comfort, and desist not, albeit thou get no answer; but rather insist the more, remembering the doctrine of CHRIST by parables that we should doe so: Desire the counsell and prayers of the faithfull; aboue all things studie to know CHRIST, and the power of his resurrection, and the fellowship of his sufferings: for CHRIST hath swallowed vp death in victorie, so that after this digestion of death, it hath lost the sting of it against all true Christians: yea, CHRIST changed the name of death, and called it a sleepe, to teach vs that the nature of death is changed to those that beleue in him, saying to his Disciples, *Lazarus our friend sleepeth.*

In the true knowledge of CHRIST is our comfort, both in life and death: The two Cherubims looked to the Mercie-seate: the two Testaments looked vnto CHRIST: Hee is the propitiatorie that

that covereth the Law, the Pillar of fire
to give light in darknesse; the clowde to
comfort and refresh in all temptations:
Rely vpon the mercie of GOD in IESUS
CHRIST, and resolute to say with IOB,
in thy greatest terrours, *Though he slay* Iob. 13. 19
mee, yet will I trust in him. Reade often
the holy Scripture, and meditate there-
vpon: Bee never idle, nor too solitarie.
If melancholie trouble thee, take phy-
sicke from a skilfull and godly physitian:
reade and meditate vpon GODS pro-
mises of mercie to penitent sinners; and
consider his dealing with them, how
many sinners hee hath made righteous,
and enemies friends; & oft read and me-
ditate vpon these places of Scripture.
Exod. 34. 4. Deuter. 4. 31. Proverb. 28.
3. 2 Chron. 7. 14. Isaiah 1. 18. 19. 20.
Ezek. 18. 27. Hosea 14. 3. 4. 5. Psal.
103. 13. Math. 5. 6. and 11. 28. Iohn.
3. 14. Rom. 5. 20. 2 Cor. 12. 9 Rom.
16. 20. 1. Timoth. 2. 4.

Meditate likewyses vpon the mercie
of GOD to penitent sinners: as *Moses,*
Aaron, Iob, David Salomon, Manasses,
Hezekiah, Iosiah, Marie Magdalene, the
for-

Rom. 10. 12

1 Tim. 1

15. 16.

Math. 9. 15

Mark. 2. 17

forlorne sonne, *Peter*, the thiefe vpon the Crosse with *CHRIST*, *Paul*: for these examples may serue to teach vs; though wee sinne, yet not to goe on still, and proceede in wickednesse; also not to despaire of *GODS* mercie more than they: for the *LORD* is rich over all that call vpon him, and repent: therefore no man ought to despaire: for this is a true saying, and by all meanes worthie to bee receaved, that *CHRIST IESUS* came in the world to saue sinners, whereby many haue obtained mercie, vnto the example of them which shall in tyme to come belieue in him vnto eternall lyfe.

If Sathan or thy owne conscience trouble thee with these doubts and objections following, answer thus.

Object. 1.

My sinne is so great, that it can not bee pardoned.

Answer.

No sinne in it selfe is so great but it is pardonable, to euerie one that can repent: No cryme so great, but *GODS* mercie is greater: yea, the sinne against the holy Ghost can not bee forgiven, only because these

these that fall therein, can not repent.
Hebr. 6. *Object. 2.*

I sinne dayly, and often fall in one and the selfe same sinne.

Answer.

If thou sinne dayly, repent dayly: if thou sinne once, twise, 100, 1000 tymes, repent as oft. He who said, if thy brother offend thee seventie tymes seven tymes, forgiue him, will forgiue thee all thy sinnes, if thou repent.

Object. 3.

I can not repent, my heart is so hard.

An. GOD calleth all men to repentance, so long as they liue in this world, so doeth he thee: and so long as thou livest, (if thou despise not his bountifulnesse and patience) hee will giue thee repentance before thou die. As for the hardnesse of thine heart, because thou feelest it, it is an argument of spirituall lyfe: for death corporall or spirituall maketh vs losse all feeling.

Object. 4.

I can neither belieue, repent, nor cease from sinne, albeit I would gladly.

Answer.

Pray with the man spoken of in the

C

Ghospell.

Ghotpell, LORD helpe my vnbeliefe. Know also that thy desire is acceptable to GOD, if it be vnfeined and constant.

Object. 5.

I am forced now and then to thinke evill thoughts and blasphemies against GOD, even against my will.

Answer.

These are not from thee, but from Satan: they are his sinnes, but thy crosses: thou shalt bee forgiven, hee shall be rebuked, and punished for them.

Object. 6.

I can not be perswaded that I am one of these whom GOD hath chosen to life.

Answer.

Farre lesse can thou bee assured that thou art a reprobate: for GOD may giue thee assurance of thine election at thy last houre, and wee live more by faith than feeling: therefore say with Ios, *Though hee slay mee, yet will I trust in him.*

The sixth Chapter.

*Of the desire of death, and how
that wee may die both peace-
able, and likewayes well.*

THere bee only two causes for the
which wee may lawfully desire to
die: The first is, a longing to bee with
I E S U S C H R I S T our Saviour: this cause
moved *Paul* to desire to die, when hee
said, *I desire to depart, and that I may bee*
with C H R I S T. The other causes why
wee may lawfully desire to die, is, that
wee may cease altogether from sinning
against **G O D**, which we can not doe, so
long as we are in this body of sinne, and
of death. This also moved *Paul* to de-
sire to die, when hee said, *O miserable*
man that I am! Who shall deliyver me from
this body of death? All desire of death,
flowing from other causes, as grieve,
trouble, paine, povertie, discontent-
ment, &c. are all vnlawfull: for **G O D**
hath put vs in a warrefare, and hath ap-
pointed everie one of vs a station, which

Philip. 3. 23

Rom. 7. 24

1 King.
19. 14

Ion 4. 6

Pfal. 101. 2

Heb. 12

wee should keepe as obedient Souldiers, vntill GOD, our great Captaine, and commander call vpon vs, and remoue vs. Wherefore are wee to follow the example of *Elias*, who out of great grieve said: *Now LORD take away my life*: Nor the example of *Ionas*, when he said, *It is better to mee to die than to liue*: But rather the example of *David*, who said: *I will behaue my selfe wisely, in a perfect way, vntill thou come to mee*: And aboue al we should follow the example of *CHRIST* our Saviour, *Who for the joy so set before him, indured the crosse, despised the shame; and is set at the right hand of the Throne of GOD.*

Therefore those Ethnicks who commonly are accounted *magnanimus*, that for discontentment slew themselves, as *Dido*, *Lucrotia*, *Cato*, and others, are truely to bee accounted verie cowards, that left their station, not keeping their place, vntill hee that had placed them there had called them from it. Albeit *Seneca* giveth too great way to a man to kill himselfe; yet hee was better advised when hee said: I esteeme most of them
who

who come to death, without hatred of life, and admitteth death when it cometh, but draweth it not vpon them

Now that wee may die peacable and well: First, let vs often meditate vpon death, following the counsell of *Seneca*; Thinke ever of death, so shall thou not bee affrayed of it: the Poet giveth a reason heereof, saying,

In epist.

Nam leuius ledit, quicquid praevidimus ante.

That is to say,

The lesse is everie sore, that we haue scene before.

And *Gregorie* said well: Death when it commeth is overcome, if before it come it bee feared: And *Seneca*, No man receiveth death gladly, but he who hath prepared himselfe a long time before it. And in an other place: The entrie of the doore of death is troublesome. if wee make it troublesome with torment of minde, and a troubled spirit with fleeting thoughts, comming to it without resolution; by the contrarie, if we come with a calme spirit, death is most like to a sleepe when wee feare not.

In epist.

Next

Eccles. 12. r

Next that wee may die peaceable and well, follow the counsell of *Salomon*: *Remember thy Creator in the dayes of thy youth, before the dayes of olde age and death come.*

Thirdly; that thou may die peaceably and well, stryue to walke with *G O D*, while thou art living, follow the example of *Enoch*, *Noah*, *Abraham*, so death when it commeth shall doe no harme; but thereby shalt thou bee gathered to thy Father in peace.

Striue to bee godly and righteous, and follow the example of *Simeon*, and the *L O R D* shall let thee depart in peace.

Rev. 14. 13

Bee not like *Balaam*, who wished to die the death of the righteous, but would not liue the life of the righteous; for hee received not his wish. But lay thy account, that thou liuest now that thou may die, and art content to die when *G O D* pleaseth, that thou may liue happily for ever: liue now the life of the righteous, and keepe a good conscience so farre as thou can, and thou shall *die in the LORD, bee blessed, rest from thy labours, & thy good workes shall follow thee.*

Now

Now if thou sinne, (as no man living sinnes not) and bee sensible of thy sinnes and manyfold infirmities, and imperfections: then be instant in prayer to God, in the name of his Sonne IESUS CHRIST that hee would forgiue thee thy sinnes, which thou hast committed, supplie that which thou hast omitted, restore what thou hast lost, heale what is sicke in thee, cleanse what is vncleane in thee, inlighten what is darke in thee, aswage that which swelleth in thee, inflame that which is quenched in thee, repare that which is broken in thee, recover what is neglected by thee, amend what is gone astray in thee, make plaine which is rugged in thee, restraine that which is curious in thee, call home againe that which wandereth, place aright all which is out of order, sanctifie that which is whole by his holy Spirit, vntill hee crowne grace in thee with glorie heereafter.

To conclude this point, one sayeth truly, he who hateth the world perfectly, and followeth godlinesse zealouslie, and will bee admonished willingly:

Kemps imitation of
CHRIST.

lingly, and indevoureth to mend his lyfe feriouſlie, and can obey his Superiours gladly, and deny himſelfe throughlie; and take affliction for CHRIST IESUS ſake patiently, giveth notable tokens he will die a good man.

Pſal. 51. 9

Luke 23

46

Act. 7. 59

Finallie, that thou mayeſt die both peaceable and well: In the miſt of the agonie of death, ſay with that Princelie Prophet DAVID, *Into thine hands O LORD I commend my Spirit:* and with our Saviour IESUS CHRIST, *Father in thine hands I commend my Spirit;* and with STEVEN, *LORD IESVS receaue my Spirit.* If at that tyme Sathan, or thine owne conſcience trouble thee, in reſpect of thy guiltie- neſſe of ſinnes, and of GODS juſtice, cloſe thine eares at theſe cryes in the agony of death, and anſwere nothing. but commend thy cauſe vnto GOD: Cloſe lykewayes thine eyes in the houre of death, and CHRIST ſhall ſend his Angels to convoy thy ſoule.

This is the counſell of Mr. *Luther*, If thou feele great paine in thy bodie before thy diſſolution, then ſay with
the

the Prophet DAVID, *I will hold my tongue O LORD, because thou hast done it:* This was Mr. Calvins practise, when hee was dying.

GOD grant we may so liue, that
in the houre of death we may
rejoice, through CHRIST
I E S U S our LORD,


AMEN.



*An Enigmaticke description of old
age, and death, taken out of*


ECCLESIASTES 12.

The Text.

 He Sunne the Moone the Starres darkned.
The Clowds returne after the raine.
The Keepers of the house tremble.
The strong Men bow themselues.
The Grinders cease, because they are few.
They that looke out at the window are darkned.
The doores are shut in the streets,
The sound of the grinding is low,
Hee shall rise vp at the voice of the Bird.
All the daughters of musicke are brought low.
They feare that which is high, & feare in the way.
The Almond tree shall flourish.
The Grasshopper shall be a burden and desire ~~fall~~.
Man goeth to his long home.
The mourners goe about the streets.
The silver cord is loosed.
The golden bowle is broken.
The Pitcher is broken at the fountaine.
The Wheele is broken at the cisterne.
Dust returneth to the earth as it was, and the
Spirit to GOD who gaue it.

The

The Exposition.

 VR sight faile.

Diseases follow, one after another, for-
runners of death.

The hands become feeble.

The legs bow vnder the body.

The teeth faile, lowsing, consuming or falling out.

The opticke veins faile, ere the eye strings breake.

The speach faileth.

The teeth serue not for chawing of meate.

Holt, least din, the crowing of a cock wakens him.

The voyce is hoarse, the breath weake.

They can not goe, and feare at everie step to fall.

White haire cover the head.

Appetite or vse of lust faile.

Man goeth to the graue.

His friends and neighbours attend the bringing
out of his corps.

All the sinnews of the bodie streatched out.

Both head and heart haue no function.

Vena cava which receaued blood from the liver
hath no vse.

The head draweth no exhalations from stomacke
or liver.

The body made of dust, after death returnes to dust.

The soule inspired by God, returneth to God.

The



The paraphrase of this Text, and exposition thereof in Meeter.

DEath when it comes, it so benummes, and overcomes,
Our bodie, and their members everie one,
That the Sunne bright, Moone and Starres light, doe from our
Obscure themselues, and darkned are anone: (sight,
The Clouds returne againe,
Though raine runne out,
Vpon vs meakle paine
Is powred out.
And then our hands, with all their bands
That did before our Tabernacle keepe:
Tremble and shake, and wee doe quaike,
For feare of coming of so long a sleepe.

Our limmes that bure, our body sure, cannot endure,
But then bow downe themselues, though strong before:
Our teeth which were, as Millstones faire, gin then to spaire,
As broken, loose, and in part lost their ~~stave~~ *stave*
Also our Opticke vaines,
That looked throw
Our eyes broken with paines,
Leaue their window.
Then faile our speach, whereby wee teach,
Our hearers for to vnderstand our minde,
That doore is close. where throw came voice,
And wee of dumbe men made another kynd.

The grinding din, our mouth within, doth then beginne,
to bee so low, that none can heare it, when we seeme to eate
For

For why the crew, of teath to chew, are then so few,
That little they can serue to breake our meate,

Then doth a little host,

Or pituite:

Or voice of birds host,

Our sleepe so sweete.

And then our voice, which made sweete noyse,

And instruments of musicke everie one,

Doe holde their peace, and haue no grace,

So weake and hoarse they are, and all vndone.

Hee who would gang, doth feare the wrang, & the least pang
Of stone, of stocke, or blocke, is in his way:

Hee is so weake, the smallest straike, makes him to quaike,

Least hee should fall, even in the middle day,

Then budsthe Almond tree,

With flourish faire:

Mans head then may wee see,

Full of whyte haire.

And even iust. as the Locust,

Is shaken off for weaknesse, and downe fall,

So silly dust, hath lost all lust,

No more desire, nor pleasure for it call,

Man goeth home, vnto his tombe, the dead among,

Where hee must bide for many dayes and yeares;

His Kinsfolke deare, and Neighbours neare, do then appeare,

To carie forth his corps, and then it beares.

The silver cord is broken,

The bodys band,

The sinnews all are stroken,

Hee cannot stand.

The

The bowle for gold would not beene sold.

The head or heart (I meane) is broken quite:

The liver vaine, at his fountaine,

Like broken pitchers, skaile: the blood perfit.

And that round Wheele, which once did reele, as we now feel
Is broken downe, even right aboue the Well:

I meane the head, when wee are dead, stands in no Read,
To draw vp food from livers stell.

Earth doth then to earth returne,

Even man to dust;

His Spirit to GOD is borne,

Who is most iust.

Remember man, thy Maker then,

When thou art young and strong, before these dayes:

For thou wilt wearie, and cannot tarry,

I o seru thy God, and sorrow for thy sinnes alwayes:

F I N I S:



feel

d,